

Part 2:
The Nature of Revelation

Kitāb ut-Tawḥeed
(The Book of Monotheism)

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19. *The Dhikr is Protected*

Previously we had mentioned that the Qur'ān is the revealed word of Allah; sent-down upon Muḥammad (peace be upon him) word-by-word, as it is written in the *maṣāḥif* and preserved in the breasts of mankind; orally recited, recorded upon tapes and by other means of preservation which are now presently available by the advances made in modern technology. It was conveyed to the people by the Prophet, both verbally and in writing by continuous recurrent transmission (*tawātur*) as it was revealed incrementally. Contained within it is necessary knowledge for all of mankind, both Muslim and non-Muslim alike. All of this has become settled and established, much to the resentment and annoyance of the heretics and disbelievers of old and their newer vicious modern counterparts, such as the Orientalists and others advocating Westernisation. Over the centuries their efforts at seeking to challenge the veracity of the Qur'ān has amounted to nothing, leading to bitter disappointment amongst them and their apostate adulators. Thus, it has been settled and acknowledged amongst all people, both Muslim and non-Muslim alike, that the Qur'ān was brought forth by the Prophet (peace be upon him), all that is contained between its two covers. All praise and thanks is to Allah.

Yet while it has now been acknowledged that Muḥammad (peace be upon him) brought forth the Qur'ān, those who disbelieve in Islam still remain in doubt over whether it ultimately originated with Allah as a whole and what is contained between its covers. It seems they have not seriously pondered over this aspect, considering the knowledge contained therein and that it is free of contradiction, originating from Allah, as he says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

*Do they not then ponder on the Qur'ān? And if it were from any other than Allah, they would have found in it many a discrepancy.*¹

Moreover, if detractors were serious about seeking to mount a challenge to the veracity of the Qur'ān, they would have readily taken on its open challenge:

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ

*Then let them bring an announcement like it if they are truthful!*²

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

*And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.*³

Given that all have failed to take up this serious challenge, notwithstanding the warning contained from Allah in these verses, we know with certitude that those seeking to challenge the Qur'ān's veracity are stubborn, obstinate liars. They have lost objective insight, being blinded by tribalism, partisanship, racism, nationalism, the following of their forbearers; besotted with the love of the world, as well as other desires and interests. Or is it borne of laziness, trading the hereafter for the life of the present? Contained within the present work we have sought to document many of the Prophetic signs and proofs, which are indeed full of guidance and light for mankind. These prophecies establish the truth as brought by Muḥammad ibn Abdullah al-Hāshimi the unlettered Arab, may the blessings of Allah be showered upon him. A separate chapter has been prepared within this book to detail such proofs establishing that the Muḥammad is the messenger of Allah.

The truth is that the entirety of the Qur'ān, all that which is contained therein between its two covers, is with certitude the word of Allah. It is also an established truth that Allah has

¹ Qur'ān 4: 82

² Qur'ān 52: 34

³ Qur'ān 2: 23

guaranteed to preserve the entire great book, the *Dhikr*. He has said, blessed be his names:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Indeed, We have revealed the dhikr and We will surely be its guardian.*⁴

Within the Arabic language this is the highest form of confirmation. As for the text of the Qur'ān, namely that which we presently possess in our hands and all its contents, and in addition to the aforementioned verse which mentions the word *hifz* (to preserve, protect, guard) it is decisively proven rationally with substantive evidence that it has reached us by continuous recurrent transmission (*tawātur*) in its entirety. That is to say, word by word, letter by letter, consonant by consonant. This phenomenon is a matter of decisive certain knowledge, by necessity, that the transmission of the Qur'ān was directly from Muḥammad (peace be upon him) historically, regardless of whether one believes it to ultimately originate with Allah or not. This, the verse of *al-Hifz*, as previously mentioned, which not only encapsulates the speech of Muḥammad it is also from Allah and we believe and bear witness that it originates from Allah. Given that there is unequivocal decisive evidence which substantiates the Prophethood of Muḥammad (peace be upon him), the final seal of all Prophets and Messengers. More upon that very point will be detail later in this present work when considering the proofs of *Tawḥeed*.

All but a glimpse of this has been outlined thus far, for it will be spelled out in exhaustive detail later in the present work. Suffice is to say here that by necessity we affirm that the entire Qur'ānic text is preserved and protected (*mahfouz*); not merely some of the text but the text in its entirety. There is no missing section, nor are there any missing verses, words, characters or consonants. Allah has declared by his express statement that he promises to preserve it. For anyone to claim that Allah does not keep his promise or that he has lied in this instance is making a statement of great magnitude which ultimately crumbles to dust.

Yet the matter doesn't end here with the verse of *al-Hifz*, because Allah has said that he has guaranteed to protect '*al-Dhikr*', namely *the Dhikr* in its entirety. The present work has exhaustively set out the decisive proofs which underpin that, namely that it is the entirety of the Qur'ān by itself and that the noble Prophetic *Sunnah* is in fact a division from amongst the

⁴ Qur'ān 15: 9

divisions of the *Dhikr*. The *Sunnah* is revelation and a proof just as the Qur'ān is. Indeed, the *Sunnah* is more voluminous than the Qur'ān, carrying greater clarification and explanation, being a testimony in itself, as we have previously outlined. Foremost the Qur'ān is the established proof of the *Dhikr* and it is an undeniable proof; a testimony to itself. However, it does require detailed explanation and clarification (*bayān*), again, as we have detailed previously.

By necessity and induction, we know that the noble Prophetic *Sunnah* is testified to by the Qur'ān itself and it provides a greater detailed exposition of many rulings as well as providing specification upon matters which are general, absolute and qualified. If all of this is in fact the case, and with certitude it is, one may legitimately inquire, what is the point of only having the idea of preservation applying solely to the Qur'ān? Should it not also apply in principle to the *Sunnah*? For the *Sunnah* is the *ḥikmah* and as a whole, is considered from the protected *Dhikr* as well. One of the key essential points to reiterate is that the *Sunnah* is itself revelation (*wahy*) just as the Qur'ān is. Given that they are emanating from Allah and carry the designation of *wahy*, why would one be preserved and not the other? Allah has provided this protection and preservation to both, not only as a blessing and from his grace, but also to serve as a proof upon his servants.

There is a portion of the noble Prophetic *Sunnah* which is *mutawātir* thereby establishing itself with certitude. Although the vast majority of it is textually conveyed by the single-narrator report or transmission (*khābar al-wāhid*), which by itself doesn't reach the level of certitude in terms of transmission. As for the books of *Seerah* (biography) they contain many reports which are attributed to the Prophet (peace be upon him) and may not always be to the highest exacting standards that one would expect in terms of transmission, yet no sane person could reasonably claim that all of that in its entirety is fabricated.

One may reasonably ask therefore upon what basis or in what precise sense is the *Sunnah* protected and preserved (*mahfouz*)? Is it a rationally tenable position? There is no doubt that the *Sunnah*, has matters transmitted by continuous recurrent transmission (*tawātur*), including a portion of *Seerah*, although it is not transmitted or preserved in exactly the same manner as the Qur'ān. Hence it would be a mistake to confuse it with the preservation of the Qur'ān arguing that exactly the same method applies to that of the *Sunnah*. The truth of the matter is that each has been preserved and protected according to its own specific nature.

If it is a necessity to establish that the noble Prophetic *Sunnah* has been preserved and

protected to the level which can be demonstrated with proofs reaching the level of certitude, given that it is part of the *Dhikr* and preserved in a manner different from that of the Qur'ān, then no doubt it will be incumbent to specifically identify this manner and provide a detailed characterisation and description. By necessity it is established through history that the bulk of reporting concerning the *Sunnah*, excluding the not insignificant portion which is transmitted by *tawātur*, has been via the single-narrator report. Scholarship in the field of *ḥadīth* and its sciences has subjected this to the most rigorous scrutiny, even up to the present day. Each and every report is known and nothing has been lost in relation to the entire corpus. Therefore, when mention is made that the noble Prophetic *Sunnah* is protected and preserved, it is done through this manner by the grace and blessing of Allah, given that it is part of the *Dhikr* and therefore protected and preserved.

Allah the exalted himself has undertaken the pledge to protect and preserve the *Dhikr*, the *Sunnah* being an essential part of that very *Dhikr*. Given the need for this component of the *Dhikr*, Allah has ensured nothing from it is lost and as a corpus it is preserved through its transmission. Indeed, Allah has guaranteed to expose all who forge a lie against the Prophet (peace be upon him), even if it is only a single occasion. Various indicators (*qarā'in*) expose those who may be lying, the unknown or even the untoward within a given channel of transmission, notwithstanding those who are prone to making mistakes and are not from the high level of exactitude required for trustworthy narrators. And it doesn't end there. The anomalous (*shadh*) is singled out, as is that which contains hidden or less obvious and apparent defects. Rather than simply a process, this is termed the science of '*illal*', subjecting each and every report to meticulous scrutiny. All of which has been made possible by the blessing and grace which Allah has bestowed upon the nation of Muḥammad (peace be upon him).

In tandem with this, there is also the scrutiny given to the actual subject matter or substance which a report carries. Textual criticism uncovers and exposes weak or fabricated reports, such as by way of inspecting such reports against the established Qur'ān and *Sunnah* reported by recurrent transmission (*tawātur*) as well as the necessities of sense and reason. Scholars of the Muslim *Ummah* continually partake within this endeavour and it is never a closed door, being always ajar for further study, revision and scrutiny. The reader will no doubt come across some of this methodology even in the present work, where studies are detailed upon various *isnād*'s as well as the individuals contained therein. To the casual reader this may seem at times be hair-splitting, particularly in relation to the criticism of narrators, but it demonstrates the lengths which are required for this field of knowledge.

Through keeping everything protected and preserved commensurate with its given nature, the noble Prophetic *Sunnah* is no doubt *mahfouz*, but it is *mahfouz* in terms of its totality as a corpus until the day of judgement and there are five-aspects to this:

1. Nothing has been lost from the corpus as a whole. If one is not able to find a particular channel (*riwayāt*) in a particular *Musnad* or *Muṣṣanaf*, then it can be found or sought out elsewhere in other books, works and collections.
2. Nothing may enter into the corpus that has never been seen, characterised or identified. More explicitly, if an individual scholar of *ḥadīth* is taken in by a specific story or channel of transmission which is ultimately void, everyone else will not be. It will ultimately be discovered, highlighted and signposted as a warning by other more diligent and studious scholars.
3. It may not be that all which has been abrogated / repealed (*mansukh*) has been preserved; or that the ambivalent (*mujmal*), the general (*aā'mm*) and the absolute (*muṭlaq*) is lost, or that the abrogating (*nāsikh*), clarified (*muffasir*), specified (*mukhaṣiṣ*) or the qualified (*muqqayad*) is altogether neglected.
4. The *Sunnah* is not confined to the books of *Sunan*, *Musnad* or other collections. It is greater than that.
5. The books of *Sunnah* and *Seerah* also include the statements made by the scholars (*ulemā'*) and wordings which have fallen upon narrators, and maybe also *aḥādīth* which are *mawḍu* (fabricated). Whomsoever were to claim that each and every character found in such-and-such book other than the Qur'ān is ultimately from Allah, would find themselves as a liar or even worse, an accursed *kāfir*.

Then none should say when the following is said: a trustworthy (*thiqa*) narrator is not considered to be from the infallible (*ma'ṣoom*) or protected from the liar, errors and mistakes, therefore, according to the dictates of reason and perception, it can only be that the continuously recurrent narration (*mutawātir*) that transmission is established and proven. Nobody should utter as such, because Allah has indeed undertaken to protect and preserve the *Dhikr* by his express command even before a solitary transmission by trustworthy narrators. And this requires by necessity that Allah will guarantee to expose whomsoever lies upon the Prophet (peace be upon him), even in a single instance. Thereby Allah has facilitated the authorities in this field to uncover these lacunas and errors by way of various indicators contained within a

channel of narration, as well as those who have made mistakes in *ḥadīth* itself, either by way of text or transmission, as we have mentioned previously.

The established proofs of the Qur'ān and the *mutawātir Sunnah* are decisive and unequivocal upon the existence of reports by a trustworthy individual in pronouncements, oaths, witness testimony and *bayān* (explanation). Also, this has demonstrated that this is the manner in which testimony and knowledge is received, and it is so by the narration of *Sunnah* until the day of judgement. The same viewpoint was certainly held by the consensus of the companions (*ijmā' aṣ-Ṣaḥābah*). Furthermore, it was also held by the scholars of *uṣūl* in the books of knowledge and *Tawḥeed* as well as the scholars of *uṣūl al-fiqh* and sciences of *ḥadīth*. For with that guarantee Allah the majestic has preserved and protected the *Sunnah* ensuring that by its universal measure those expounders is routed by way of singular channel transmission.

For that reason, it is an obligatory condition to accept what has been reported or narrated by a trustworthy reliable singular narration. From amongst them there are some which are uninterrupted (*mutaṣṣil*) as well as those which are free from inherent problems or hidden defects (*illal*), or from the anomalous (*shadh*), the rejected (*munkar*) in the *isnād* or text (*matn*). These are the reasons behind the detailed principles which underpin this noble branch of knowledge. Thus, one cannot openly challenge an authentic single narrator report (*Ṣaḥīḥ khabar al-aḥad*), except with compelling proof. Whosoever would seek to rebut or challenge a *Ṣaḥīḥ khabar al-aḥad* without a substantive argument and proof then the individual has transgressed into disobedience because of following desires. Taken at its highest, it may even lead to *kufr* and disavowal from Islam, may Allah forbid that. Consequently, as has been detailed thus far, the Prophetic *Sunnah* as a corpus is *maḥfouz* without doubt, expounding upon the *bayān*. Indeed, the weight of evidence to substantiate this reaches the level of certitude. Other scholars have elaborated at length upon this subject. And it is in the well-established *aḥādīth* that are *Ṣaḥīḥ* and *Ḥasan*, and it is an established decisive proof like the Qur'ān and *mutawātir Sunnah* and so on and so forth.

Similarly, the Arabic language is *maḥfouz* and can be considered an important component or necessary adjunct to the *Dhikr* itself. Although not *wahy* (revelation) in itself, in the technical sense or for that matter, the sent-down revealed *Dhikr*. It is revealed or sent-down in the same sense that the Qur'ān and *Sunnah* has, except that it is a necessary condition for understanding and even accessing the *Dhikr* itself. Thus the revelatory texts, the Qur'ān

and *Sunnah* cannot be understood or truly valued without the medium of the language in which it is conveyed. Given that it is the medium through which the *Dhikr* is conveyed, it can be stated with certainty that Allah has also preserved and protected the Arabic language as well, both in totality and in terms of its grammar, conjugation, exposition and its beautiful eloquence. History has demonstrated already how it occurred and it is a subject upon which a consensus exists amongst Muslims and other than them. Even the ultra-Orientalists and missionaries such as Goldzeir and Schacht, despite their ridiculous claims that the Prophetic *Sunnah* was built upon a series of falsehoods, particularly with regards to its detailed laws, even though they gave acceptance to the *Seerah* and the battle campaigns (*maghāzi*), they did not say that the Arabic language is not the one spoken by the Arabs at the time of the advent of Islam. Neither did they take up the challenge of Islam to produce the like thereof, even though they were well versed in the language. Instead of recognising the truth as it is, they turned on their heels, making ridiculous sweeping statements alleging that it is all a fabrication.